carry water. Pottery, unknown to the eastern groups, is crude everywhere else. There are neither canoes nor dugouts. The Indians make five different types of musical instruments, all winds, which are often heard in festivals.

142 The difference in physical appearance between the Nambikwara and their eastern, western and southern neighbors—Paresi, Tupi-Kawahib and the tribes of the Guaporé—is striking. (2) And they

2. The anthropological study of the Nambikwara was the object of research of Dr. J.-A. Vellard, who was part of our expedition.

also differ from most of the other tribes of Brazil, whose physical type is generally more massive than theirs. In the case of the Nambikwara, the body is not exceptionally small; but they are slim, and their long hair, sometimes wavy and of more developed pilosity than the indigenous median, their hands and feet of reduced dimensions, their fine lineaments, and above all their faces, of characteristic outline but very purely chiseled, contribute to form a physical type far removed from that encountered most often in South America, but which reminds one persistently of certain types of southern Mexico and Guatemala, and even more of that characterized by the masks with pointed beards of the region of Vera Cruz.

. . .

512 The Nambikwara get up at dawn, stir up the fires, warm themselves as well as they can after the cold of the night, then they eat lightly of the [16] remains of last evening's yucca cakes. A little later the men leave, together or separately, for a hunting expedition. The women remain in the camp where they devote themselves to culinary duties. The first bath is taken when the sun begins to come up. The women and children often bathe together for amusement, and sometimes a fire is lighted before which they crouch to warm themselves on coming out of the water while they playfully exaggerate a natural shivering. Other bathing takes place during the day. The 512 daily occupations vary little. The preparation of food is that which 252 requires the most care and time. Yucca must be ground and pressed, and the pulp dried and cooked. Or else the cumaru nuts (Dipteryx odorata) which add their perfume to most dishes must be shelled and 512 boiled. When the need is felt, women and children go out on foraging expeditions. If the provisions are sufficient, the women spin, crouched

512 [516] on the ground in the position known by the name "aztec"—on their knees, the legs and feet flat on their inner side and the buttocks resting on the heels. [306] Or else they cut, polish and file beads from nutshells or sea shells, [515] earrings or other ornaments. And if the work bores them, they pick the lice from one another, stroll around or sleep.

512 521 During the warmest hours the camp is silent. The inhabitants, silent or asleep, enjoy the uncertain shade of the shelters. The rest of the time, the occupations are carried on with animated conversations. Nearly always gay and laughing, the Indians exchange jokes, and sometimes, with unmistakable gestures, obscene or scatological accounts which are greeted with great shouts of laughter. The work is often interrupted by mutual visits or questions; when two dogs or birds copulate, everybody stops and contemplates the operation with fascinated interest; then work is taken up again, after an exchange of commentaries about this important happening.

512 The children lounge around during a great part of the day, the girls surrendering themselves at times to the same jobs as their elders, the boys idle or fishing along a stream of water. The men remaining in camp dedicate themselves to basketwork, making arrows and musical instruments, and sometimes to performing some small domestic service. Complete accord usually reigns within the household. Toward three or four o'clock, the other men return from the hunt, the camp becomes animated, the conversation becomes livelier, groups form, different from family agglomerations. They eat yucca cakes [262] and everything found during the day: fish, roots, wild honey, bats, 824 little animals captured, and small sweet nuts from the palm bacaiuva (Acrocomia sp.). Sometimes a child begins to cry, quickly [356] consoled by an elder. When night falls some women, chosen daily, go to collect or cut down in the neighboring woods the store of wood 512 for the [17] night. They can be seen returning in the twilight, 313 staggering under the load which pulls the tumpline used for carrying 482 it. To unload, they crouch and lean backwards a little, letting their bundle of bamboo rest on the ground in order to disengage the tumpline from their forehead.

512 In a corner of the camp the branches are amassed and each one supplies himself in proportion to his needs. The family groups form around their respective fires which begin to glow. The evening is passed in conversation, or else in singing and dancing. Sometimes these distractions are prolonged far into the night, but in general, after some amusements of caressing and friendly fighting, the couples draw closer together, the mothers clutch their sleeping infants to them, everything becomes silent, and the cold night is

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601 sense of this term remains doubtful. And it has never been possible, in the course of the questions on kinship, to obtain from polygamous husbands discriminating terms for each of their wives.

595 established between the first wife and the new arrivals. The first
462 wife takes care of her children and devotes herself to the cares of
[252 the household, shredding the manioc and cooking the cumaru nuts.
262] She is occupied with feminine craft tasks. In short, she carries on her activities within the [61] limits of the sexual division of labor. The other wives aid her occasionally, but their main duty seems to be to assist their husband in his masculine tasks. They are comrades and collaborators who, in the general plan of the division of labor, could be more justifiably classed with the men. Their aid seems like a method on the part of the chief of the group to fulfill his heavy duties more easily, and like a psychological compensation for his responsibilities. When he leaves on a hunting or reconnoitering expedition, one of his polygamous wives accompanies him to hold his arrows and to carry in her basket the eventual prize. When he works around the camp or in the village, it is with their aid and com-
● [515] pany. Although men and women do not bathe at the same time, one sometimes sees the husband and his polygamous wives take a bath together, the pretext for great struggles in the water, and innumerable
[832 jokes. In the evening he plays with them, either amorously, rolling
524] in the sand embracing two, three or four, or in a childlike way. For example A1, a3 and a4, stretched out on their backs, by way of making a star with three points on the ground, raise their feet in the air and knock them against one another, bottom of foot against bottom of foot, in a regular rythm (this game is described by the term eridna(kitim, al).

595 The polygamous union is thus presented as a super-imposition
182 of a plural form of amorous companionship on the monogamous marriage, and at the same time, we insist, as an attribute of command with a functional value from the psychological point of view as well as from the economic. The women usually live on very good terms, and although the first wife has a role that might seem a little unappreciated, working while she hears at her side the bursts of laughter of her husband and of his little mistresses, and sometimes even witnesses more tender frolicking, she does not show either bitterness or jealousy. In fact, this distribution of roles is not either unchangeable or rigorous, and, upon occasion, although rarely, the

595 husband and his first wife will also play, while bathing or near the
182 camp fire. She is in no way excluded from the gay life. Moreover, her slighter participation in relationships of amorous comradeship is compensated by a greater respectability and a certain authority over her young companions. It must not be forgotten (and we have
595 pointed it out in the study of the kinship system) that the polygamous
582 marriage presents a double aspect—the marriage of a man with a woman and with some "daughters" of the latter, or with a woman and the "sisters" of the latter. The respective situations of A1, a2 and a3 and a4 realize the two situations at the same time since, at least in one of the cases (with a4), it is the second oblique marriage within the same line. As example of the first type, we have the marriages of A32 and of A56; for the second type, one can also refer to the marriage of C20 (1).

1. Cf. above, p. 53.

595 The polygamous wives then, as a general rule, belong to a
571 younger generation. The first wife calls them "daughters" or of "little sisters," and they behave as such. A form of spontaneous grouping which one finds realized frequently is the union of the husband's daughters (by his first wife) and his young wives (polygamous). They form a sort of gay and carefree childlike society, but also a more or less subordinate society. We have found households comprised of two (A42, A57, A73, B1, B32, C20), three (A1,) and five (A32) wives. It does not seem that the number of wives is proportional to the social importance of the husband (even though polygamous union itself is conditioned by this), but is rather haphazard.

SEX LIFE

000 We shall begin by giving some information concerning organic activities.

514 Coughing, sneezing, spitting, blowing the nose, belching, ex-
515 pelling flatus, constitute operations which are not subject to any
576 etiquette, and which the vocabulary does not always clearly distinguish (thus: tolitige, b1, to cough, and tolitiore, b2, to sneeze; kaite, sneeze, and kaitpe, c, spit. tarnikitiru, a1, to expel flatus or to defecate). All of these needs are satisfied publicly, without precaution, ritual gesture or formula, as much on the part of the executor as on that of the spectators. No attention is paid to them, and everything

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515 leads to the belief that the terms employed to designate them, so
576 easily interchangeable, refer to more general forms of behavior.

515 To blow the nose, one takes in both hands a twig or a stalk of dry grass, folds it in two, and pinches the nose in this improvised nut-cracker while blowing strongly. The mucus is collected by pinching the instrument together under the nose, and the whole thing is thrown away after having been plunged into the sand to dry it.

514 The men urinate standing or while walking. The women crouch, leaning slightly forward and sprinkle themselves with sand to dry themselves. The children act like the adults of their sex, except that the little girls often urinate standing up with their legs separated. The men defecate alone in the bush neighboring the camp, the women do the same, or go in a group. On such occasions one perceives the reality of the group formed by the girls and the secondary wives of polygamous marriages. Thus, a3, a4, a5, a8, a19, and a20 are accustomed to isolate themselves by twos, threes or fours. Elimination is done in a crouched position, in a hole summarily dug in the sand with the hands, or directly on the ground. A small branch is used to clean oneself, and sand, for drying.

841 The women are forced into isolation only at the time of their [63] first menstruation.(1). Following this, they are only subject to

1. Cf. below, p. 109.

certain alimentary and sexual prohibitions:

6. iayoũdage edẽdẽ edẽdẽ edẽdẽ kano kano kano kano kano kanabõ huiise tamindige. (b1).
The woman has her menses every two moons (?), then she waits one day, one day, one day, one day, the next day she can eat, copulate.

The taboo on eating for five days is not rigorous, and usually concerns certain types of food. Besides this, a woman cannot bathe during her menses, as is, of course, the general rule for the two sexes during this period. One goes to the river to put water in a gourd and pours it over the body while crouching. Otherwise, the woman takes care of all her habitual occupations. No precaution is taken against
841 the flow of blood, and as no trace of it is noted, it must be supposed
147 that it is greatly reduced (2).

841
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171 2. Among the Bororo, on the contrary, it is easily seen which women are indisposed. But the above remarks seem to be indicative of a fairly general state of affairs

855 and he is left alone a whole day. When evening comes, however,
157 his mother cares for him tenderly, removes lice from him while he sleeps, signals to others not to approach, and makes for him a sort of cradle in her arms.

854 A young mother, c21, plays with her baby giving him little slaps
157 on the back. The baby begins to laugh, and she gets excited by the game to such an extent that she hits him harder and harder, so that he cries. Then she stops and consoles him.

736 We saw the little orphan girl a9, whom everyone loves, literally trampled during a dance. She had fallen in the general excitement
858 of the celebration without anyone paying any attention. On the other hand, when they are opposed, children readily strike their
865 mother, and the latter does not fight back. Children are never
861 punished, and we have never seen one of them spanked, nor even the
853 gesture made, except as a joke. Sometimes, a child cries (1) because
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1. The tears of a child are not called by the same name as those shed ritually by adults in the course of mourning. In the first case: to weep, nãsere, nãdige; in the second: to weep, doriãgeɨere (b1).

he has hurt himself, was in a fight, or is hungry,

10. ũtsotnaniena naũdnerajena indõtenajena ũneere (b1)
the child cries, he is thirsty, he is hungry, he wishes to eat,

or because he does not want to be deloused. But this last case is rare, for delousing seems to charm the patient as much as it amuses the operator. It is also held to be a mark of interest and affection. When he wishes to be deloused, the child—or the husband—places his head on the woman's knees, presenting the two sides of his head in succession. The operator proceeds by parting hair or looking through the strands. The louse that is caught is immediately crushed. The child who cries is quickly consoled by [68] a member of his family or by an older child. In general, they have little to com-
[861] plain about. Very pampered, rarely scolded, never whipped, they live free, useless and lazy.

854 Also, the sight of the mother and her child is usually full of gaiety and freshness. The mother holds an object out to the baby through the straw of the shelter and withdraws it at the moment the baby thinks he has it:

[End Plate V]

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832]

1. The little girl b5 and her dog (cf. p. 70). 2. Three sisters-in-law delousing each other (cf. p. 75). 3-4. Erotic games (A1 and a4) are hard to distinguish from contests of friendly scuffling where children add themselves willingly to the secondary wives and their husband (cf. pp. 62 and 69).

sionaries had not yet learned enough Iranxe to make working with informants possible.

As all of the following information, unless otherwise specified, relates to the Waklĭtisu band, a short description of this band is in order. Today the band consists of 18 individuals, of which Julio is the chief. About 5 years ago, before a measles epidemic decimated it, the band was roughly twice the size it is today. Julio is a man of middle age, has three wives and two children, and probably holds his leadership by being the strongest and ablest man in the band. Except for one of Julio's wives and her daughter who are Elótasu, the members of the band are Waklĭtisu and related to one another. Julio took the Elótasu woman from the Elótasu band by killing her husband. He claims he did this because the Elótasu chief stole one of his wives some years ago. He claims he is going to steal another wife, for every chief is supposed to have four. Only three other men, Martin, Marciano, and Joaquin, are married, each having one wife. The remaining four are either widowers or as yet unmarried.

Of all the Indians which I have visited in Mato Grosso the members of this band of Nambicuara were the most miserable. Of the eight men, one had syphilis, another had some kind of infection in his side, another had an injured foot, another was covered with some kind of scaly skin disease from head to foot, and another was deaf and dumb. The women and children, however, appeared to be healthy. Owing to the fact that they use no hammocks but sleep on the ground, they are always covered with dirt. On cold nights they remove the fires and sleep in the warm ashes. The Waklĭtisu wear clothes only when they are given by the missionaries, who ask that they be worn. Their distaste for bathing permits not only a covering of dust and ashes to accumulate on their skin and hair but also particles of decayed meat and fish, which, combined with stale sweat, makes proximity to them rather distasteful. They also appear to be heavily infected with internal parasites, for their stomaches are distended and they are continually passing wind. On several occasions when a number of them had crowded into the small room we used for working we had to cease work in order to air the room.

In their manners the Nambicuara also contrast sharply with the other tribes I visited. The

301 imitate our wedding rings; necklaces [242], several meters long, made of black beads; the feathers of black birds; the limbs of coleopters, also black; all attest to this preference.

[Fig. 45]

[237] The women make beautiful one-piece bracelets from the tail rings of the giant armadillo which they polish with wet stones. [See Fig. 65, p. 59A]

[184] The Uaintaçu Nambicuara, who come to Campos Novos by way of the Guaporé and who are much more insolent, crude, wary and suspicious, do not attempt to wear the delicate lip plugs used by their relatives.

Some of them wear a porcupine quill fastened to their lip; others, a wooden splinter or a spike from some tree.

291 562 Also characteristic of the whole Serra do Norte and Juruena Valley is a palm-fiber cape (ialaçu), which hangs down the backbone from the neck. [See Fig. 66, p. 59B.] Women do not wear it; it is another example of male foppishness.

302 Body painting with urucu constitutes part of the ornamentation for men as well as for women.

[Plates, p. 236]

[243] They paint themselves on festive occasions; they do not [515] draw lines on the skin, but smear the dye all over their face. Women, after bathing, redden their whole body in this fashion.

[Fig. 44]

[386] The Indians of the Juruena dissolve the urucu powder in pure water; the Tagnani prepare a paste or cream by mixing the dye with the fat of various animals, and perfume it quite pleasantly by way of some unknown process. (1)

1. The Bororo use mastic resin to perfume the urucu paste. See Alfredo de Andrade, "Estudo dos materiaes corantes [A Study of Coloring Materials]," Archivos do Museu Nacional, Vol. 28, p. 183.